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ARTICLE I.

THE REFORMATION IN THE SIXTEENTH CENTURY, CONTEMPLATED IN SOME OF ITS CAUSES AND RESULTS.

When we speak of second causes, it must never be forgotten that the concurrence of at least two of them is necessary to the production of an effect. Hence we speak of the *causes*, not the *cause* of the Reformation, because we are here concerned with secondary causation only. The first cause we of course acknowledge to be God. The Reformation was a great work of his holy spirit, a mighty revival of the work which he had been doing ever since the utterance of the first promise in the garden of Eden. It was a re-form-ation, a restoration of the Church to the word of God, which constitutes its form, as the Holy Ghost constitutes its life. But the work of God amongst men is performed under the conditions of time and place. And there are very many circumstances attending and concurring, in regard to some or all of which we might confidently affirm that they were causes *sine qua non*, conditions without which the great event would not have taken place, or if it had taken place, would not have been the same event, or been followed by the same results.

Our Saviour, in his parables, frequently likens the processes of the kingdom of heaven to the processes of vegetable and

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ARTICLE II.

EDUCATION AND CHRISTIANITY.

In the January number of this REVIEW there was an able and interesting article, taking the true ground that the proper basis for Moral Science is the religion of the Bible. Upon this same solid and broad foundation we propose to rear another superstructure, of kindred character, while we maintain that CHRISTIANITY IS THE BASIS OF ALL REAL EDUCATION. This will appear

I. From the CONSTITUTION OF MAN.

1. He is a double organism. Some philosophers have denied this, but they have mutually refuted each other. One class has asserted that there is no such thing as matter, everything of that nature existing only in the conceptions of the mind. Another class has as confidently taught that there was nothing but matter, thought, feeling, and volition, being properties of its higher grades.

Common sense (which, after all, is the best and truest philosophy,) has taught us that we have a material nature, a body, which is the home and organ of an inner, immaterial nature, which we call the soul.

Education is the *unfolding* and *pruning* of this duplex organism. A perfect education is that which develops and purifies fully the *entire* man, both soul and body.

2. Leaving the body, (whose training should not be neglected,) we turn our attention to the spiritual man. The soul is a *simple* substance. If any man doubts it, and thinks that his mind is a distinct essence from his soul, let him ask himself to which of the two his conscience belongs as a faculty. Conscience, as it distinguishes the right or wrong of an act, the truth or falsehood of an opinion, seems clearly a mental faculty. As it gives us an emotion of compunction or complacency, it seems as clearly a functionary of the soul.

3. Though the soul is one and indivisible, yet, in its activities, it manifests the possession of distinct faculties and classes of

faculties. Modern philosophy embraces these under the three well known heads: Understanding, Sensibilities, and Will. The soul has an intellectual nature, a moral nature, and a volitional nature.

4. Any system of education, therefore, must be defective which neglects any one of these. It is grossly defective, if it overlooks important faculties. If, therefore, any portion of the spiritual constitution of the embryonic man is to be slighted, let it be that which is of least importance. Surely that is not the moral or religious nature.

5. *The strengthening of one faculty or set of faculties is no help to those which are allowed to lie idle.* By the exclusive exercise of the muscles of the arm they may acquire the strength of a Hercules. If those of the leg, at the same time, are kept constantly still, they will shrivel away. The memory may be cultivated until its acts may partake of the marvellous; and, at the same time, the reason may be dwarfed almost to the undeveloped condition of infancy. The mental nature may be so assiduously nurtured that it will assume the proportions of intellectual gianthood; while the moral faculties, by neglect, may have the weakness of a pigmy.

6. The moral nature *will unfold itself, whether we wish so or not.* Our appetites, our propensities, our affections, all our desires will grow, whether we train them or not. We have already learned that education must do a two-fold work: 1. To unfold; and 2. To trim and prune. If man was in his normal condition, the first alone would be necessary. But he is not; and the fact is that the principal portion of his moral education is this very second work of training and pruning. The vine will grow, and grow luxuriantly, even without any care; but then it must be guided upward, and its dead and useless branches must be taken away. The nurture of the soul, therefore, cannot be delayed. It will grow. It must be made to grow aright.

7. The development of the mind, without a corresponding education of the heart, may make a man brilliant, learned, or profound; *but he will be, at best, but an accomplished villain.* Those who deny or do not see this, have forgotten or ignore the

fact of man's native and utter depravity. When this great truth is remembered, and taken in connexion with other facts which we have already stated, it is seen clearly that the natural effect of a godless education is only to increase man's power of evil, to give his depraved heart a keener weapon with which to accomplish its work of ruin. It may, therefore, be safely affirmed that a system of education, which ignores the training of the heart by the influences of the gospel, so far from being a blessing to the individual or the community, is a curse to both.

8. The true and only true plan of education, therefore, is that which takes into consideration the *whole* nature of the child, and strengthens each part simultaneously and symmetrically; restraining, developing, chastening each, as may be needed; and thus, by God's help, forming the soul into a perfect, divine character, "in knowledge, righteousness, and holiness."

II. The folly of banishing religion from the school-room is further manifest from the fact that many of the *sciences have a direct bearing upon religion*, and all of them may be profitably used as illustrative of it.

1. Dr. Hitchcock, in his Inaugural Address when assuming the presidency of Amherst, says that "the religious applications of learning are by far its most important use." This he makes the theme of his Inaugural; and there, as well as in his interesting work on the Religion of Geology, shows that every science, even mathematics, is full of beautiful illustrations of the essential truths of Christianity. Is it not important, then, that our teachers should be men of vital Christian experience, who shall thus be ever ready to make science tributary to the cause of Christ, by making it illustrate the truths and commend the precepts of our holy religion to our children?

2. But there is more here than this. Science not only illustrates religion, but exerts a more direct and positive influence upon it. Here we may find examples without number. Take *history*, if you please. It has its facts, and it has its philosophy. Its facts may be garbled, or distorted, or misstated. Its philosophy may be false. An instance of the former is seen in that assertion of the Romanists that Luther opposed the sale of indul-

gences because it was entrusted to the Dominican instead of the Augustinian monks. A noted case of the latter is the philosophy of Gibbon, in his *Decline and Fall of the Roman Empire*. History is thus seen to bear immediately upon Christianity. Shall we not then have a Christian history? A history, true in its facts and true in its philosophy, and taught by men who can appreciate and defend both?

Take *metaphysical philosophy*. Taught more or less in all our schools and colleges, none can doubt its immediate connexion with religion. Can any intelligent man fail to see that the refined skepticism of Kant, the nihilism of Hume, the sublimated idealism of Fichte, the transcendentalism of Hegel, the pantheism of Spinoza, the utilitarianism of Paley, the sensational of John Stuart Mill, the materialism of Hobbes or Darwin, the atheistic rationalism of Strauss, the mysticism of Schleiermacher, the rationalistic and pantheistic eclecticism of Cousin, and the sensuous, humanitarian and positivism of Comte, are, each and all, inimical to true, spiritual Christianity? Shall we not have in all our colleges men who are able to grapple with these errors, and bring our young men to the common sense philosophy, which is consistent with the vital and humble godliness of Revelation? Though philosophy, as Dugald Stewart said, is "yet in expectation," it needs, on that account, the more closely to be watched.

As illustrative of the folly to which mere mental development will reduce men, and of the influence which speculative philosophy has upon men's religious views, let me refer to a couple of examples. Take a specimen of Hegel's transcendentalism. The fundamental proposition of his philosophy, that from which he logically, as he says, deduces his whole system, is the equation, "Sein = Nichts," *Being equals Nothing*. Then comes another equally intelligible, "Sein und Nichts = Dasein," *Being and Nothing = Existence*.

Take another instance of science run mad without the sobering influence of Christianity. Prof. Lorenz Oken, of Zurich, writes such wise things as these: "The highest mathematical idea, or the fundamental principle of all mathematics, is the

zero = 0. The Eternal is the nothing of nature. Man is God wholly manifested. God has become man; zero has become + —. Man is the whole of arithmetic. Animals are single accounts; man is the whole of mathematics. Theology is arithmetic personified. God is a rotating globe. Fire is the totality of ether; is God manifested in his totality. Every thing is only cooled, rigidified fire. Self-consciousness is a living ellipse. There are three virtues, but only one vice. The liver is the soul in a state of sleep; the brain is the soul active and awakening. Circumspexion and forethought appear to be the thoughts of the bivalve mollusca, and snails," etc., etc. These we have selected as specimens of pages of the same kind.

Surely God's word is true, when it says of such, "Professing themselves to be wise, they became fools."

Take the *natural sciences*. This is now the favorite battleground of infidelity. The effort was made, from the discoveries of modern astronomy, to throw discredit upon the Christian revelation. It proved abortive. The earth moved, but God's word did not. Chemistry's aid has been invoked for the same purpose. Now geology, zoölogy, and physiology, are being used in the interests of unbelief. In fact, to the popular mind, there is no attack upon Christianity so plausible and so effective as that which is made from the direction of the physical sciences. Because the facts there adduced are of such a character that the common people can see and appreciate them. Ought we not to be careful then that those who teach our children these interesting and important sciences, should be men having a reverence for our religion, so that they will not tell them (what is not true) that the Mosaic cosmogony is contrary to the facts of geology; nor that Nott and Gliddon, Dr. Van Evrie and Prof. Agassiz are correct in discrediting the common origin of the different races of men; nor will imbue their minds with the materialistic physiology, now taught in so many of our medical colleges? Shall we not have men who will throttle to their death the vagaries of Tindall, Huxley, and Darwin?

Take the *classics*. Even with our expurgated editions, do not their mythology and their morality, even from such men as

Cicero, and Seneca, and Pliny, need the presiding care of a Christian teacher, to correct their errors and to supply their deficiencies?

So we will find it with chronology, literature, antiquities, geography, and, in fact, almost every department of human knowledge.

The close, the intimate, the inseparable connexion between science and Christianity, demands that he, who teaches one, should teach the other also.

III. The teaching of *experience* on this subject is twofold.

1. The importance of combining the culture of the heart with the training of the mind, has, in theory at least, been almost universally recognised. This in every age, in every country, under almost every religion. In the earlier days of every people, education has been confided to the ministers of religion, who have been indeed the doctors and the lawyers as well. With the Jews, Egyptians, Persians, Greeks, Romans, Mohammedans, Chinese, Hindoos, with every people which has had a written history, this has been the case. Among Christian nations, there has not been, I believe, an exception.

2. But experience teaches us further that *where religious instruction has been neglected, though the mind was assiduously and successfully cultivated, the result has been an increase of crime*. This may be to some a startling statement, but it is a truthful one.

• Ovid, I know, wrote,

“Ingenuas didicisse, fideliter artes,
Emollit mores, nec sinit esse feros.” *De Ponto*, 2; IX; 47.

This may be true in its literal rendering. Education in the liberal arts may soften the manners and remove boorishness; but it does not, because it cannot, make a depraved man a good man.

Let us look at a few *facts* bearing upon this point. It is really settled by what was said, under the first head, upon the very constitution of man. Does experience confirm the conclusions then reached?

In France, forty years ago, two-thirds of the inhabitants

could neither read nor write. In Prussia, at the same time, the government had made secular education almost universal, by compelling parents to send their children to school from 7 to 14 years of age. Statistics of the two countries show that *serious crime was, at that period, fourteen times as prevalent in intelligent Prussia as in ignorant France. Sir A. Alison's History of Europe, Vol. V., p. 15.*

Again, in the 86 departments of France, it has been ascertained, from official records, that the amount of crime has, without a single exception, been in proportion to the amount of scholastic instruction given in each. *Bulwer's France, Vol. I, pp. 127-138.*

Again, we are told that much the largest number of the lewd women of Paris come from those departments where there is most enlightenment. *Alison, as above.*

"No one ever yet pretended to say that in Italy, where there was the most civilisation during the middle ages, there was the least crime." *Bulwer, as above.*

In Scotland, the mentally educated criminals are to the uneducated as four and one-half to one; in England, they are nearly double; in Ireland, about equal.

In this country, from some past statistics, it was found that the educated criminals, in most of the States, are three times the uneducated; in others, double; in all, greatly superior in numbers.

"In Connecticut, where there is far more instruction than in New York, crime increases with a terrible rapidity. This is what Messrs. Beaumont and De Tocqueville say of the effects of instruction in general in America." *Bulwer, as above.*

It is said that in Paris and New York it is necessary that the detective police shall be men of the shrewdest order of mind and the best information, in order that they may successfully ferret out the rascality of a class of criminals, as shrewd and as well informed as themselves.

For the moral condition of Rome, during its Augustan age of literature, see Paul's horrible description in the first chapter of his epistle to the Christians of that city. The corresponding

state of the refined Grecian world is equally manifest from his letters to the Corinthians. Let other contemporaneous authorities be consulted, Thucydides, Seneca, Martial, Juvenal, and Philo Judæus, and the same revolting truths are plainly declared. With reference to these facts, an eminent scholar says: "The disclosures which have been made by the disinterment of Herculaneum and Pompeii are such as to confirm and illustrate fully all that the apostle says or hints on the tremendous abominations of even the *most civilised* nations of the ancient world. *Indeed the most civilised were plunged the deepest into the mire of pollution; the barbarians being comparatively virtuous.*"

These facts, and, we believe, universal experience, will demonstrate that secular education, unaccompanied with religious instruction and the sanctifying influences of God's Spirit, will not make men better, but rather worse; will only raise up a race of men whose illustrious representatives are found in Prof. Webster, the murderer of Dr. Parkman; and Aaron Burr, the brilliant profligate and libertine.

IV. Let us quote a few *authorities* on this subject.

Says Horace, "Unless your cask is perfectly clean, whatever you put into it turns sour."

Milton, "The end of learning is to repair the ruin of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him." *Letter to Samuel Hartlib.*

Locke, "It is virtue, then, direct virtue, which is the hard and valuable part to be aimed at in education." "If virtue and a well-tempered soul be not got and settled so as to keep out ill and vicious habits; languages and science, and all the other accomplishments of education, will be to no purpose, but *to make the worse or more dangerous man.*" *Thoughts concerning Education, §§70 and 177.*

Kames, "It appears unaccountable that our teachers generally have directed their instructions to the head, with very little attention to the heart."

Alison, "Education and civilisation, generally diffused . . . tend rather to increase than diminish the crimes of fraud and

gain. . . . There is no truth which is supported by a more widespread and unvarying mass of proofs, or which, when rightly considered, might more naturally have been anticipated from the structure of the human mind."

Daniel Webster, in his celebrated argument on the Girard will case, gave utterance to some of the soundest thoughts on this subject ever uttered by man. Says he: "In what age, by what sect, where, when, by whom, has religious truth been excluded from the education of youth? Nowhere; never. Everywhere, and at all times, it has been, and is, regarded as essential. It is of the essence, the vitality of useful instruction." "I maintain that neither by judicial decisions, nor by correct reasoning on general principles, can this devise or bequest be regarded as a charity. . . . It is no charity, because the plan of education is derogatory to the Christian religion; tends to weaken men's reverence for that religion, and their conviction of its authority and importance; and therefore, in its general character tends to mischievous, and not to useful ends."

Thus we see that this eminent statesman boldly took the ground that the infidel Frenchman's devise for the establishment of a college for orphans was not a charity, because he seemingly forbade the children to be taught the religion of Christ. Noble sentiment from a noble man!

Sir Henry Bulwer, "But should education add to human guilt more than it adds to human happiness—should this be the case, the fault is very much in ourselves, and very much owing, let me add, to all education being insufficient—to the absurd belief that to teach reading and writing is quite enough, and that there we may halt and rest satisfied with the good work that we have performed." "If we wish to make ourselves sure of its results—if we wish from afar to see, to regulate, and rejoice in its effects—we must not only fill the mind, we must form the character—we must not only give ideas, we must give habits, we must make education moral as well as intellectual." "I do not place much confidence in the philosopher, who pretends that the knowledge which developes the passions is an instrument for their suppression, or that where there are the most desires, there is

likely to be the most order and the most abstinence in their gratification."

Dr. F. Wayland, "But, intellectual cultivation may easily exist, without the existence of virtue or love of right. In this case, its only effect is to stimulate desire, and this, unrestrained by the love of right, must eventually overturn the social fabric which it at first erected."

V. There is one more consideration which we will present, that is sufficient of itself to settle this question in the mind of every thoughtful, converted man. It is the truth announced by the Apostle Paul, Col. iii. 11, "Christ is all and in all." We belong to him. Our time is his. Our wealth is his. Our influence is his. All our talents are his. *Our children are his.* He has commanded that they shall be taught his word from their youth. Deut. vi. 7; Ps. lxxviii. 5-7; Eph. vi. 4. He said, "Suffer little children to come unto me." In the light of this fact, can we justify ourselves in banishing Christ out of the schoolroom? In standing at the threshold, and saying to the blessed Master, "Here, where our children are kept during ten of the most important years of their life; here, where their minds are trained and stored with information; here, where their characters are being formed, where the earliest and strongest impressions are being made, Thou canst not come?" What a sacrilegious thought! No, let us rather say to the teacher or the trustee, who forbids the constant, controlling presence of Jesus in our halls of instruction; nay, who does not insist that He shall be there as the presiding genius, "Thou art wholly unworthy of thy position. We banish thee, as a foe to our children."

We leave it, for the present, to the thoughtful Christian reader to make an application of the principle here defended to the systems of education in vogue among us. If we of the South are not careful, before we are aware, the Grecian horse will be emptying its hostile forces within the very walls of our defence.